

4 A  
CANDLE LIGHTED AT THE LAMPE  
OF SACRED SCRIPTURES.

Or

A Catechisme containing all  
truths fundamentall, and none  
but fundamentalls.

By Richard Bifield, Minister of Gods  
word, and Pastor in Long Ditton.

2 Tim 3. 15. From a chld thou hast known the Holy  
Scriptures, which are able to make thee wise to sal-  
vacion by faith which is in Christ Iesus.  
Scripture is to; not Argument.

Ambrose de Spiritu sancto: l. 3. c. 11.

I cleane to the simplicity of Scripture, not  
the subtilty of argument

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2

*A Precept to Parents.*

These words which I com-  
mande thee this day shall be in  
thine heart: and thou shalt teach  
them diligently vnto thy childrē,  
and shalt talke of them when thou  
sittest in thine house, and when  
thou walkest by the way, and whē  
thou liest downe, and when thou  
risest vp. *Deut. 6. 6. 7.*

*To children and seruants.*

Sanctifie the Lord God in your  
hearts, and bee readie alwayes to  
giue an answer to every man that  
asketh you a reason of the hope  
that is in you, with meekeñesse and  
feare. *1. peter. 3. 15.*

Lewis  
NOTED Feb. 17. 1928  
A



TO THE CHILDREN AND  
youth of Long-Ditton, Kingston vp-  
on Thames, and East Molesey: Grace  
be unto you and peace, from him  
which was, and which is, & which is  
to come.

**L**ittle children and youth, I am debter  
to you also, and am taught by Iohn, <sup>1 Ioh, 2</sup>  
the Disciple whom our Saviour loved: to <sup>12, 13</sup>  
pay this debt by writing. I Dedicate there-  
fore this little booke to you ioyntly: where  
in, you my little babes, may see the mer-  
cies of God in forgiuing your sinnes for  
Christs name sake; and may learne even  
in the milke to know, and knowing to call  
God Father. Wherein likewise you young  
men, may, as out of the Lords armory,  
haue weapons ready fitted to your hand &  
vse, wherewith ye shall overcome that wic-  
ked one. And if ye receiue by faith this  
doctrine, and let it abide in you, to loue it  
to obey it, you shall encrease your strength;  
and the better with stand future assaults,  
in all of them, being more then Conque-  
rours.

For, in the first part, yee haue orderly  
framed in words of Scripture, the whole  
body of diuinitie, which we are to beleene

## The Epistle Dedicatory,

concerning the Gospell of our Lord and Saviour Iesus Christ, after a familiar way of Catechising: no one matter of opinion mixed therewith, but onely fundamentall truthes; layd downe so that all Heresies now being, or formerly rooted, or that may hereafter spring up, as tares amongst the wheate, are cut off; not by humane witt and Schoole distinctions: but by divine word & holy writ. here you haue much, yea all in a little, yet without obscurity. Here ye haue that faith which ever was beld & professed universally in the Church: as will be manifest to the iudicious that are acquainted with Scripture, with Councils with the authentique Creeds, with the publike confessions of christian men & Churches. The truth I dare boldly say, the enemies themselves being iudges. In a word: yce haue here the heads of Doctrine, which in euery particular in the audience of the Congregation of Kingston upon Thames, was with feare and trembling (being part of full three years laboures their) discoursed off at large; shewing in all and euery point, the Harmony of both Testaments, the vntying of difficultes and knots in them, by way of explication, the wiles of Satan and the flesh, beguiling vs of the fruite of such knowledge

## The Epistle Dedicatorie.

knowledge and beleife in deeds, while our  
mouthes professed the same in words, the  
conclusions profitable and famous which  
depend upon such prime truths. And last-  
ly, the instructions, consolations and re-  
proofes which these doctrines afford us, for  
the reformation of heart and life.

In the second part, I present you with the  
rules of holy life, whereby you are taught  
as the truth is in Iesus, to put off con-  
cerning the former conversation,  
the old man which is corrupt accord-  
ing to the deceitfull lusts, and being  
renewed in the spirit of your minde, to  
put on the new man, which after God  
is created in righteovsnes and true ho-  
linesse. Here I have divided the precepts  
of the Gospell: from those of the Law, to  
avoyd confusion: that they are distinct is a  
thing not hitherto heeded, yet (as to them  
will appeare that consider it without pre-  
judice) most certaine. The words of Christ  
have as much force to bind, as the words  
of the Decalogue or ten commandements.

Likewise the voyce of Repentance, is no  
voyce of the Law; and so of the rest. That  
I have cast them into ten, is not out of any  
superstition of the number: nor any conceit  
of mine that there are iust ten, but onely to  
help



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## The Epistle Dedicatorie,

help memory; they also fitly arising to that number, and for ought I see, the whole comprehended. I haue in the margent set two different marks upon certaine answers or phrases in those answers, by which I would haue you to take notice of your estate before God. If those or any one of those graces or priuiledges bee manifest upon your hearts wrought by the word, which are signed with this signe \*

\* **A** being that Ange-  
licall mark, you actually the children of God. If the  
Ezek. 9. 4. sinnes or kind of offending be yet found in  
\* **H** the first you which is marked with that marke \*  
letter in the word Let- you are unregenerated and wicked sinners,  
zim Piel. 1. and remaine such till you wash them a-  
2. signify- way by true repentance, and Faith in the  
ing I corn- Lord Iesus.

ers. **T**ake these & digest them thorough-  
ly, yea eate them up; as reached forth  
to you from God, though by the unworthy  
hands of a meane Labourer in Gods Vin-  
yard: whose prayer is, that you may  
increase in wisdom and stature, and  
in fauour with God and man.

Richard Bifield.



# A CANDLE LIGHT- ed, at the Lampe of Sacred Scriptures.

*The first part conteining the  
grounds of Faith.*

**W** Here may wee learne that  
knowledge which will make a  
man wise to his salvation.

*Answer.* In the holy scripture. 2. Tim. 3.

*Quest.* How was all Scripture of the  
old and new Testament given ? 15, 16, 17,  
Iohn 5. 37.

*A.* By inspiration of God : for the  
holy men of God spake as they were  
moved by the Holy Ghost. 2 tim. 3. 16  
2 Pet. 1, 20  
21.

*Q.* Hath God revealed all things there-  
in necessary to salvation ?

*A.* Yes : no man may adde there-  
to, or take there from. Deut. 12  
32.

*Q.* May a simple man learne so much  
by them ? Prou. 30. 6.  
Psal. 119.

*A.* The entrance into Gods word  
giueth light, it giueth vnderstanding  
vnto the simple. 130.  
2. Cor. 4.  
4.

*Q.* Seeing they are so plaine in all ne-  
cessary truthes, tell me what they teach  
you concerning God ?

A 4

A.

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**1 Cor. 8. 4.** *A.* That there is but one God: an  
Idol is nothing in the world.

*Q.* What else?

**1 Ioh. 5. 7.** *A.* That there are three that beare  
record in heaven, the Father, the word  
and the Holy Ghost, and these three  
are one.

*Q.* What is this one God who is three  
in persons?

**Ioh. 4. 24.** *A.* He is a Spirit, whose name is,  
**Exod. 3. 14** *I AM*, the eternall, the Almighty,  
**1 Tim. 1. 17** the only wise and good.

**Gen. 17. 1** *Q.* Wherein did God manifest his wis-  
**Mat. 19. 17** dome power & goodnes?

**Gen. 1** *A.* In that he made the world and  
**Heb. 11. 3.** all things therein in the beginning, of  
**Rom. 1. 20.** of nothing, and all very good.

*Q.* How did he make man?

**Gen. 1. 27.** *A.* Male & Female, after his owne  
image.

*Q.* What was this image chiefly?

**Ephe. 4. 24** *A.* Knowledge, righteounes and  
**Col. 3. 10.** true holines.

*Q.* Did man remaine thus righteous?

**Eccle. 7. 29** *A.* No: they sought out many in-  
ventions.

*Q.* How did they fall?

**Gen. 3. 1. 6** *A.* Adam and Eve did eate of that  
fruite of which God had said yee shall  
not



*Truthes Fundamentall.*

not eate of it, Eve first was beguiled by the Serpenter, then gaue to her husband, and he did eate.

*Q. But that they sinned and fell, what is that to vs?*

*A.* By one man sinne entred into the world, and death by sinne, and so death passed on all men, in whom all haue sinned. Rom. 5. 12

*Q. What is our estate then by nature?*

*A.* All men are borne in sinne & liue therein from their youth vp. Rom. 3. 23  
Psa. 51. 5  
Job, 11. 12

*Q. What is sinne?*

*A.* The transgression of Gods Law. 8. 15. 14  
Gen. 8. 21

*Q. What is the wages of sinne?* 1, Ioh. 3. 4

*A.* Death. Rom. 6. 22

*Q. When God had made the world, doth he leane it without regard?*

*A.* Not so: he seeth and vpholdeth all by the word of his power. Pro. 15. 3,  
Heb. 1. 3

*Q. Doth this his providence reach to all?*

*A.* Yea to the Sparrowe lightning on the ground, and the numbring of the haire of our head. Mat. 10. 29  
30,

*Q. He saueth then both man & beast?* Psa. 39. 6

*A.* True, but his care is generall over all; but more especially towards them that beleue. 1 Cor. 9. 9  
10,  
1 Tim. 4. 10,

*Q.*



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Amos 3.6.

*Q. Yet many miseries befall men?*

*A. The Lord doth it.*

*Q. But if the Lord guide all, how cometh sinne into the world, is he the author of sinne?*

*A. No; yet he hath made all things*  
psal 5. 4. 5. *for himselfe even the wicked for the*  
Pro. 16. 4. *day of evill,*

*Q. God is holy then, when we are wicked: what shall be come of man?*

Hos 13. 9.

Mat. 16. 26

*A. He must perish for euer but for the Christ of God.*

*Q. Who is the Christ, the Sonne of God that was promised should come into the world?*

Ioh 11. 27.

& 8. 24.

*A. Iesus of Nazareth.*

*Q. What was his office?*

Mat. 1. 21.

*A. To saue his people from their finnes, and therefore called Iesus the Sauour.*

*Q. Did any helpe in this worke?*

1 Tim. 2. 5.

*A. Not any; there is but one mediator betweene God and man.*

*Q. Were our workes or ought in vs, the cause of this salvation?*

2 Tim. 1. 9.

*A. Wee are saued according to Gods grace in Christ Iesus, and not according to our workes or ought in vs.*

*Q. How then are we saued by Christ?*

*A.*

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*A.* A new couenant or agreement is giuen to vs in him, wherein God promisethto bee our God and to giue forgiuenesse of sins and life euerlast- ing to euery one that beleiueth in Christ.

*Q.* *How came we to understand this?*

*A.* Christ Iesus is the great Prophet, and hath revealed the whole counsell of his father.

*Jer.* 31. 31.  
*32. 33. 34.*  
*Ioh.* 3. 16  
*1. Ioh.* 2. 25

*Aa.* 3. 22.  
*23.*

*Iohn* 1 18,

& *1* 7. 26.

*Q.* *When?*

*A.* By the Prophets and Apostles, and in these last dayes by himselfe here on earth.

*Heb.* 1. 1. 2

*Q.* *But our sins separat God & vs?*

*A.* He is a Priest for euer after the order of *Melchisedech* to make reconciliation for our sins.

*Heb.* 6. 20.

& *2.* 17.

*psal.* 110. 4

*Q.* *But the enemies of our saluation, the flesh the world & the diuel are mighty?*

*A.* He is our King and Lawgiuer.

*Esa.* 33. 22.

*Q.* *What kind of Kingdome is his?*

*24.*

*A.* His kingdome is not of this world, neither consisteth in meate and drinke, but in righteousness, peace, and ioy in the Holy Ghost.

*Ioh* 18. 36.

*Rom.* 14. 17

*Q.* *Who may be subjects of this kingdome?*

*A.* Any of all Nations,

*Psal.* 2. 8.

*Q.*



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Q. *How long lasteth it?*

Luke, 1, 33

A. For euer.

Dan, 2, 44.

Q. *When was he ordained of God to this great worke?*

1 Pet, 1, 20

A. From before the foundation of the world.

Gal, 4, 4

Q. *When was he manifested?*

A. In these last times, the fulnes of time.

Q. *How?*

Heb, 2, 16,

& 4, 15

A. The sonne of God tooke on him the seed of *Abraham*, and was in all things like vs, sin only excepted.

Q. *How did he become flesh?*

Luke, 1, 35

Mat, 1, 18,

23,

A. He was conceiued by the Holy Ghost and borne of the virgine Mary.

Q. *He was not then sinfull as we are?*

1 Pet, 2, 22

A. He did not sinne, neither was guile found in his mouth.

Q. *That he is righteous, what is that to vs?*

Rom, 10, 4

5, 6, 7, 8, 9,

A. Hee is the end of the Law for righteousness, to every one that beleeueth.

Q. *What else did he for vs and for our saluation?*

Phil, 2, 6, 7.

8,

A. He humbled himselfe and became obedient to the death, even the death of the crosse.

Q.



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*Q. That was an accursed death ?*

*A. He was made a curse for vs.*

Gal, 3, 13

*Q. Did he suffer any thing else ?*

*A. He was buryed and layd three dayes and three nights in the heart of the earth.*

1 Cor, 5, 4

Mat, 12, 40

*Q. Was nothing here to be considered but the mallice of the Iewes ?*

*A. Yes chiefly we must note he was delivered therevnto, by the determined counsell of God.*

Act, 4, 27

28

*Q. Why was the Lord pleased thus to bruse him ?*

*A. He was our suretie & was wounded for our transgressions, and on him was the chastisement of our peace; for the Lord layd on him the iniquities of us all.*

Heb, 7, 22

Esa, 53, 5, 6

*Q. What benefite reape we thereby ?*

1 Pet, 2, 24

*A. Our peace is made with God & with his stripes we are healed.*

Eph, 2, 14

16

Col, 1, 20

*Q. Was he holden downe of death ?*

21

*A. It was impossible he should, he rose againe the third day, according to the scriptures.*

Act, 2, 24

1 Cor, 15,

4

*Q. What followed after his resurrection ?*

*A. Hee ascended vp on high and led captivity captiue: and gaue gifts*

Psa, 68, 18

Eph, 4, 8

to

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to men, euen to the religious that the Lord might dwell among them.

*Q. What is that glory the father hath bestowed on him?*

*Psal 110. 1.* *A.* Hee sitteth on the right hand of the Throne of Maiestie in Heauen.

*Q. How long must he thus sit?*

*1. Cor. 15. 25.* *A.* He must raigne till the Father hath put all his enemies vnder his feet.

*Q. What is his speciall worke now at the right hand of his Father?*

*Heb. 7. 25. 26.* *A.* He euer liueth there to make request for us.

*Q. For whom maketh he request?*

*Ioh, 17. 9.* *A.* Not for the world, but the elect only.

*Q. Doe not Angels and Saints make intercession for vs?*

*Esa, 63. 16.* *A.* Abraham is ignorant of vs and Israell knoweth vs not.

*Q. How long must the heauens receiue our Sauiour?*

*Act, 3. 21.* *A.* Vntill the time of the restitution of all things.

*Q. When shall that be?*

*A.* At the day of iudgment?

*Q. Shall there be such a day?*

*A.* Yea: God hath appointed a day in the which hee will iudge the world in



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in righteousness:

*Q. When shall this be?*

*A.* Of that day and houre knoweth no man, but it shall be in the end of the world, at the last day, in the last time; when time shall be no more.

Mar, 13, 32

Mat, 13, 40

Ioh, 6, 44.

Rev. 10, 6.

*Q. Who shall be iudged?*

*A.* Iesus Christ as he is the sonne of man, whō we shall see come in like manner as the disciples saw him goe vp into Heauen.

Ioh, 5, 22.

27.

Act, 1, 11.

*Q. Who shall be iudged?*

*A.* All both iust and vniust, small and great, quicke and dead, euery one shall giue account of himselfe to God.

2 Tim, 4, 1;

Reu, 20.

12, 13.

Rome 14

13.

*Q. Of what shall they be iudged?*

*A.* Of all they haue done in their bodyes, that is while they liued in their bodies, euen euery secret thing, euery idle word, the hid things of darkenesse and the counsell of their hearts.

2 Cor, 5.

10.

Eccle, 12,

14,

Mat, 10.

36,

*Q. How shall men receiue their iudgment?*

*A.* According to that they haue done, whether good or bad.

2 Cor, 5,

10.

*Q. Well is it with them that are in Christ, for to them is no condemnation: who are in him?*

*A.*



Rom. 8. 1. 9. *A.* They that haue the Spirit of Christ.

Ioh. 15. 26. *Q.* What is this Spirit?

Aa. 5. 3. 4. *A.* The Holy Ghost, who proceedeth from the Father & the Sonne and is Godequall with the father and the Sonne.

Mar. 3. 19. *Q.* Where might wee pertake of this Spirit?

Aa. 5. 9. 11. *A.* In the word whereby he worketh still, as once he spake, by the Prophets and Apostles.

*Q.* What is his speciall and peculiar worke in them that shall be saved?

Ioh. 3. 5. *A.* The new birth, for hee is the sanctifier of the Church.

*Q.* What else doth he?

*A.* Hee preserueth vs in the estate of holines for euer.

*Q.* How?

Ioh. 14. 26. *A.* By leading vs into all trueth, by  
1 Ioh. 2. 27 bringing all things to our remembrance, by being in vs a spirit of adoption, of prayer, of counsell, of truth, & sealing vs, vp to the day of redemption.  
Rom 8. 14.  
Zac. 12. 10.  
Ephe. 4. 30.

*Q.* What is sanctification?

Rom 6. 4. *A.* To die to sin and to rise againe  
& 8. 10 to newnesse of life.

1 per 2. 24.

*Q.*

*Q. Is this of absolute necessity?*

*A. Else we shall neuer see God.*

Heb 12.14

Math. 5.8.

*Q. Are any perfectly holy in this life?*

*A. Noe: we know in part, and be-  
leeue in part.*

1 Cor. 13.

9.10.

*Q. May one then haue a good hart to  
God who is of an euill life?*

*A. Those that are sanctified, are  
sanctified throughout both in soule  
and body and spirit.*

1 Thet. 5.

23.

*Q. Can such sinne to death?*

*A. He that is borne of God can-  
not sinne, because his seed abideth in  
him.*

1 Ioh. 3.9

& 5.16.17.

18.

*Q. What is the chiefe grace of the spi-  
rit in our new birth?*

*A. Faith which purifieth the heart,  
and worketh by loue.*

2 Cor. 4.13.

Act 15.9.

Gal 5.6.

*Q. What is faith?*

*A. The beleife of the truth, or the  
receiuing of Christ as he is offered in  
the promises of the gospel.*

2 The 2.13

Iohn 1. 12.

*Q. How doth the Holy Ghost work  
this faith in vs?*

*A. By hearing the word preached.*

Rom 10.14

*Q. In whom is this sanctification of  
the spirit and beleife of the truth wrought?*

*A. In those only whom God hath  
from the beginning chosen to saluati-*

2 The 2.13

Act 13. 48.



Eph. 1.4,5.

on. And predestinated to the adoption of children by Iesus christ to himselfe.

*Q. Is faith a common gift?*

2 Thes. 2.

2. Tit. 1.1.

*A.* No; all men hath not faith therefore it is called the faith of Gods elect.

*Q. What moued God to chuse some & passe by others?*

Eph. 1.5,6.

*A.* The good pleasure of his owne will, to the praise of the glorie of his grace.

*Q. How doth he bring his chosen to saluation?*

Rom. 8.29  
30.

*A.* Whome he foreknew, them he predestinated to be conformed to the image of his sonne, whom he predestinated, them he calleth, whom he calleth them he iustificieth, and whom he iustificieth, them he glorifieth.

*Q. What are those his chosen called?*

Ioh. 17.14.

*A.* The Church, because they are a company called out of the world by the voyce of Gods cryers, his ministers.

*Q. Was there euer a church of God vpon earth, and shall there bee so to the end?*

2 Tim. 2.  
19.

*A.* Yes, the foundation of Gods election remaineth sure, and Christ is the rocke on which it is builded to  
that



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that the gates of hell shall not preuaile *Mat. 16. 18.*  
against it.

*Q. How is this Church noted out?*

*A. Shee is holy.*

*Ephc. 5. 26.*  
27.

*Q. How else?*

*A. Shee is catholique; for in euerie* *Act. 10. 34.*  
nation he that feareth God and work-  
eth righteousness is accepted of him.

*Q. Who is the head of this Church?*

*A. Iesus Christ alone.*

*Ephc. 1. 22.*

*Q. What is the condition of the Church* *23. Col. 3.*  
*in this life?* *18.*

*A. Shee is militant, subiect to crof-* *Mat. 16. 24.*  
*ses, afflictions, temptations and perse-* *25. Ephc. 6.*  
*cutions of all sorts.* *13.*

*Q. Doth the benefit of Christ death &*  
*resurrection belong to all?*

*A. No, they belong onely to the* *Ephc. 5. 25.*  
*Church.*

*Q. Where is this Church to be found?*

*A. Where the word of God is sen-* *Ephc. 5. 26.*  
*cerely preached, and embraced, and* *Mat. 28. 19,*  
*the Sacraments according to Christs* *20.*  
*institution administred, there the Lord*  
*hath his Church.*

*Q. What is the signe of a true visible*  
*Church?*

*A. That shee bee Apostolique, that* *Ephc. 2. 19,*  
*is built on the foundation of the Pro-* *20, 22.*  
*phets*

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phets and Apostles doctrine.

*Q. Is there not unity in the Church?*

*A.* There is but one body, one spirit, one hope of your calling, one Lord, one faith, one Baptisme, one God and Father of all, who is aboue all, through all, and in them all.

*Q. What ariseth hence?*

*A.* The communion and fellowship of all the Saints who are copartners in all good things.

*Q. What speciall benefit is purchased by Christ, and conferred on his Church in this life.*

*A.* Forgiuenes of sinnes.

*Q. But the Church is holy?*

*A.* True, but by vertue of forgiu-  
nesse of sinnes, for seeing in this life none is without sinne, therefore the Church cannot consist here, without forgiuenes, every day.

*Q. Must every member of the Church know that he is a sinner?*

*A.* Every one must feelingly know what neede he hath of forgiuenes, in respect both of his corruption of nature, transgressions of heart and life, and the personall sinnes to which he is more inclined.

*Q.*



## Truthes Fundamentall.

**Q.** *What is this forgiveness?*

**A.** It is, when the Lord esteemeth our sinnes as if they had never been committed, so that he will neither punish vs for them in this world, nor the world to come. Psal. 32. 1  
Mic. 7. 18,  
19.

**Q.** *May those that haue their sinnes forgiven, live as they list?*

**A.** No indeed, forgiveness is granted only to them that truly repent & bring forth fruits worthy amendment of life. Luke 13. 3

**Q.** *What is in man to moue God to forgive?*

**A.** It is only Gods free grace, and nothing in man. Rom. 3. 24.

**Q.** *Can this stand with his iustice, to account a sinner righteous he being yet a sinner?*

**A.** Christs righteousness is given of God to be ours, and our sinnes are forgiven through the death and bloud shedding of Christ, wherby the iustice of God is fully satisfied. 1 Cor. 1. 30  
2 Cor. 5. 21.

**Q.** *How are we made partakers of this righteousness of Christ?*

**A.** By faith only.

**Q.** *Doth not God iustifie vs for our works?*

Rom. 3. 28



## Trathes Fundamentall

**A.** By the works of the Law, no flesh  
Rom. 3. 20. can be iustified in the sight of God.

**Q.** What is the fruite of this iustification by faith?

Rom. 5. 1. **A.** Being iustified by faith we haue peace with God.

**Q.** Who are appoynted of God to dispense this grace?

**A.** The Ministers of the gospell: so  
Ioh. 20. 23. that whose sinnes soever they remitt  
Mat. 16. 18. according to this word, they are remitted, and whose sinnes they retaine according to the same gospell, they are retayned.

**Q.** What benefite do we beleeue we shall receive from Christ in another world?

**A.** The resurrection of our bodies  
Ioh. 19. 25. now layd in the dust: in which resur-  
26, 27. Act. rection both iust & vniust shall be rai-  
24. 15. Ioh. sed, those that haue done evill to the  
5. 28, 29. Resurrection of condemnation, and those that haue done well, to the Resurrection of life.

**Q.** Is life eternall the wages of righteousness: as death is the wages of sinne?

**A.** Noe, it is the end of an holy  
Rom. 6. 22. life, but altogether the giift of God  
23. through Iesus Christ our Lord.

**Q.** How hath God confirmed to vs this  
mercy

## Truthes Fundamentall.

mercy and redemption wrought by Iesus Christ, for the strengthening of our faith?

A. By word, by oath, and by his Heb. 6. 17.  
Seales. 18.

Q. What are those Seales?

A. His two Sacraments, Baptisme, and the Lords supper.

Q. What is a Sacrament?

A. A signe giuen of God to bee a Rom. 4. 11.  
Seale of the righteousness of faith.

Q. What is this righteousness of faith?

A. The righteousness of Iesus Christ, brought in by his obedience to the death, which is made ours by faith onely.

Q. How are the Sacraments to be v-  
sed by vs.

A. As bonds and vowes, and so-  
lemne professions of our desires and Rom. 6. 3.  
indeauors after the beginning and fi-  
nishing of our faith and repentance.

Q. What is the outward signe in Bap-  
tisme?

A. The ministers washing or sprin- Mat. 28. 19.  
kling the beleeuers with water in the  
name of the Father, and of the Sonne,  
and of the Holy Ghost.

Q. What is signified and sealed hereby  
to the beleeuing penitent?



## Truthes Fundamentall.

Tit. 3. 5.

Heb. 9. 13.

1 Pet. 1. 2.

**A.** The washing of the new birth by the spirit of Christ, and the purging of the conscience from dead workes, by the sprinkling of Christs blood thereupon by the same spirit of faith.

**Q.** What else doth baptisme assure us of?

Gal. 3. 27.

Col. 2. 11.

12.

Rom. 6. 5.

Math. 3. 7.

1 Pet. 3. 17

18.

**A.** Of our adoption, our ingrafting into Christ, our deliuerance from Gods wrath, the forgiuenesse of our sins, the communion with the saints, and the resurrection of our bodies to life eternall.

Gal. 3. 27. 1 Cor. 12. 13. & 15. 29. Rom. 6. 8.

**Q.** What is the outward signe in the Lodes supper?

Mat. 26. 26,

27.

**A.** Bread and wine, blessed, broken, powred out, and giuen by the minister, and receiued, eaten and drunke by the faithfull.

**Q.** What is signified & sealed hereby?

1. Cor. 11.

24. 25.

**A.** The body and blood of Christ crucified and shed on the Crosse for the remission of our sinnes: which is offered by Christ in the word of promise, and verely and indeed, receiued by the beleeuer in this sacrament.

**Q.** Is it enough to receive the bread and wine?

1. Cor. 11.

27. 29.

**A.** No, for we may eate and drinke  
our



## Truthes fundamentall

our owne damnation, if wee discern  
not the Lords body.

*Q. What is then to be done before we come?*

*A.* We must examine our selues,  
and iudge our selues for our sins, and  
must purge out the old leauen of hy-  
pocrisy, false doctrine, malice, and  
wickednesse.

1 Cor. 11.  
28. 31.  
1. Cor. 5. 7.

*Q. And what are you to do in receiuing?*

*A.* To keepe a solemne rememb-  
rance of Christs death for my sinnes,  
and to eate this Lambe with the sower  
heerbs of godly sorrow.

1 Cor. 11.  
25. 26.

*Q. How ought you to bee affected to-  
wards the godly?*

Exod 12. 8.

*A.* With the affections of brother-  
ly loue, as being one bread and one  
body, cleauing to their fellowship and  
forsaking all idolatrous and wicked so-  
cietie.

1 Cor. 10.  
16. 17. 21.

*Q. What is to be done after you haue  
receiued?*

Plal. 26. 4. 5  
6.

*A.* To liue all our dayes in holy  
ioy, keeping the feast in vnleauened  
bread of sincerity and truth, and neuer  
to entertaine the leauen of our for-  
mer sinnes.

1. Cor. 5. 8.

*Q. How must our thirst after this Sa-  
crament bee raised in vs?*

*Q.*

*Truthes Fundamentall.*

**A.** By weighing the multitude of  
1 Tim. 1. our sinnes, and the necessity of being  
15. Ioh. 6. made partakers of Christs death, that  
53. they might be forgien vs, together  
with the force of this ordinance to  
make vs partakers thereof.

**Q.** *What is the force of it?*

**A.** In the right vſe of it, it is the  
1 Cor. 10. communion of Christs body & blood,  
16. Mat. 26. it is his body and blood crucified on  
26, 28. the Crosse for vs.

**Q.** *What els might excite this thirst in vs?*

**A.** The command of Christ who  
1 Cor. 11. saith, do this in remembrance of me: &  
24, 25. the weakenes of Gods graces in vs.

The second part containing the  
rules of life.

**Q.** *What doth the grace of God which  
bringeth salvation teach vs?*

**A.** To deny vngodlinesse and world-  
Tit. 2. 11, ly lusts, and to liue godly, righteously  
12, 13. and soberly in this present world, loo-  
king for the blessed hope of the life to  
come.

**Q.** *How may I know godlinesse from  
vngodlinesse, and worldly lusts from right-  
eousnesse and sobriety?*

**A.** By the law of God contained in  
Rom. 7. 7-9 ten Commandements, and by the pre-  
10. Heb. 4. cepts of the Gospell.  
12. with  
Ier 17. 10. **Q.**



## Trutbes Fundamentall.

*Q. But we are not vnder the law, but vnder grace?*

*A.* We are not vnder the curse of it, Gal 3, 13.  
nor vnder it as it is the couenant of Rom 10. 5.  
workes which saith, doe this and liue: 6. Iam 1, 25.  
but as it as a glasse to shew vs our spots Pla, 119, 1.  
and the rule of holy life. Mat. 5, 17  
18, 19.

*Q. Giue me the summe of the ten Com-  
mandements?*

*A.* Thou shalt loue the Lord thy Mat. 22, 37  
God with all thy heart, with all thy 38. 39.  
soule, and with all thy mind, and thy  
neighbour as thy selfe.

*Q. Rehearse the first Commandement?*

*A.* I am the Lord thy God: Thou  
shalt haue no other Gods but mee. Exod. 20.

*Q. What is here required?* 1. 2.

*A.* First to haue the Lord Iehouah  
for our God. Ierm 24. 7.

*Q. What is it to haue God for our God?* & 9, 23, 24

*A.* It is to haue him in our mindes, Rom 1. 19,  
to know him as he hath reuealed him- 20. Pro. 2. 1  
selfe in his word and works; and in our 5, 6. Ier. 8. 9  
hearts and affections to beleiue in him, 2 Chro. 20.  
loue him, delight in him, and feare 20. Deut. 6.  
him, to poure out our soules to him, 4, 5. psal. 37.  
& to obey him as God, humbling our 4. Mal. 1. 6.  
selues to walke with him. Deut. 10.  
20. Psal. 37.  
7. and 142.

6. and 628. Deut, 10. 12, 13. and 11. 26, 27, 28. Mic. 6. 6, 8.

*Q.*



## Truthes Fundamentall.

*Q. What hath the knowledge of God in the nature of it?*

*A.* The acknowledgement of God  
Titus. 1. 1. and his truth, else we may know an I-  
Hose. 6. 3. doll: the seeking after God, because  
Amos. 5. 6. we know but in part, the acquainting  
Iob. 32. 21. our selues with him, and the remem-  
Esay 64. 5. brance of him setting him alwayes be-  
Psal. 16. 8. fore vs.

*Q. What hath faith in it?*

*A.* The persuation of the truth of  
A&T. 11. 23. his word, and the cleauing to God as  
Lam 3. 24. our portion, and to his promises as our  
Psal. 119. heritage.  
111.

*Q. What is the nature of loue?*

*A.* To vnite our hearts vnto God  
Psal. 63. 8. alone, and to cause vs to rest in the  
& 73. 25. fruition of him, vsing all things besides  
to this end.

*Q. That must needes breede delight:  
What is found in the nature thereof?*

*A.* Spirituall satisfaction, a ioyfull  
Psal. 63. 5. entertainment of all the passages of his  
Gent. 1. 2. loue, a delightfull contemplation of his  
Psa 111. 2. mercies, an extolling of his prayes  
& 71. 15, & the soules boasting her selfe in him.  
16. & 34. 2.

*Q. What is in the feare you spake of?*

*A.* The reuerence of Gods maie-  
Deut. 28. stie in his names, worship, word and  
58. Elz. 66. workes,  
3, Psal. 5. 8.

## Truthes Fundamentall.

workes, the dreading of his holy Iudice, and the feare to offend him that is so gracious.

Ier. 5. 22.  
Reu. 15. 3, 4  
Psal. 90. 11.  
Hose. 3. 5.

*Q. What is the nature of hope?*

*A.* To waite on God with patience, with silence in our soules from restlesse thoughts, and resignation of our selues and our wayes to his disposing.

*R.*  
Rom. 8. 24,  
25. Psal. 37.  
7. & 39. 9.  
& 45. 1 Sa.  
3. 18. Psal.  
37. 4.

*Q. How are these graces exercised?*

*A.* In pouring out our soules before the Lord in prayer and prayes, and prayers of Gods Saints.

Psal. 62. 8. al  
the psalmes

*Q. How is the truth of them tried?*

*A.* By obedience to God in all things, at all times, and in all places.

*R.*  
1 Ioh. 2. 3.  
Rom. 16.  
Iohn 14. 15. Psal. 119. 6. & 18. 22. & 106. 3. & 101. 2.

*Q. How are they preserved?*

*A.* By humbling our soules in the thought of our owne vnworthinesse, giuing vp our reason as not worth the obeying, and our wills as not worth the following.

*R.*  
Gen. 32. 10  
Gal. 1. 16.  
Mat. 6. 10.

*Q. What is the due proportion they ought to haue?*

*A.* The vtmost and highest pitch offeruency in spirit, which is called Zeale.

Ro. 12. 11.  
Reu. 3. 19.

*Q. What is the second thing required in the first Commandement?*

*A.* That



Esai. 44. 8. *A.* That we haue the Lord only for  
Exod. 20. our God, and no other besides or with  
23. him.

*Q.* What is then charged on vs?

*A.* Sincerity, giuing the Lord the  
1Kin. 18. 21 truth of our hearts, and the whole part  
Hose. 10. 2. of them,

Psal. 12. 2. *Q.* What is the third thing required?

Ephc. 4. 24. *A.* That we haue the Lord alwayes  
2Pet. 2. 19 for our God.

20, 21. *Q.* What then is charged on vs:

*A.* Perseuerance and constancy a-  
Ren. 1. 10. gainst through & aboue all lets with-  
Mat. 24. 13. out wearinesse, discouragements, wa-  
Rom. 2. 7. uering or declining.

Gal. 6. 9. 12, 13. Iob. 23. 11, 12.

Hebr. 12, *Q.* Tell me generally what is condemned  
herein.

Psal. 14. E-  
phc. 4. 18. *A.* Atheisme, ignorance, the want or  
Esai. 51. 7. weaknes of these graces, & the mispla-  
Jer. 17. 5. cing of our affections, whereby our  
1Ioh. 2. 15. hearts are estranged from God.

Phil. 3. 19. *Q.* Rebearse the second Commandement?

Col. 3. 5. *A.* Thou shalt not make to thy selfe a-  
Exod. 20. ny grauen Image: or say the whole  
4. 5. commandement.

*Q.* What is forbidden in this precept?

*A.* All feigned worship though of  
the true God?

*Q.* When



*Q. When is a man said to make to himselfe any thing?*

*A.* When he deuiseeth ought of his owne head to worship God thereby Mat. 19. 6. without warrant from Gods word.

*Q. What is meant by Graven Image?*

*A.* Either any image to resemble God Deut. 4. 12. therby, whether in our heads or in the Church, or whateuer means, whereby Leu. 25. 1. we thinke to worship God.

*Q. What is condemned in those wordes, thou shalt not bow to them, nor serue them.*

*A.* By bowing downe is forbidden all reuerence & gestures that are testimonies of subjection, as kissing, creeping, putting off the hat, and the like: & by seruing, all parts of outward worship, as gilding, enshriuing, & setting on high their images and reliques, the building of altars & temples to them, pilgrimages, vowes, sacrifices, priests, incense, waxe candles, fasts and festiuall dayes ordeined to their honor: all which the heathen gaue to their Idolls.

Deut. 12. 2.  
3, 4. Iudg.  
17. 4, 5.

*Q. Tell me then what is here required?*

*A.* The Lord requireth that seeing he is a spirit we worship him in spirit, and not in an image.

Iohn. 4. 24.  
Hose. 4. 12.  
with Hose.  
8. 2.

*Q. What else?*

*A.*

**Psal. 95. 6.**

**Mat. 4. 9. 10**

**1 Cor. 6. 20.**

**Prou. 3. 9.**

**A.** That we bow before him and serue him only, both with our persons and with our goods.

*Q. And what else?*

**Heb. 8. 5.**

**Deut. 12.**

**32.**

**A.** That wee rest in that forme of worship and seruice which hee commandeth in his word, without adding thereto, or taking ought therefrom.

*Q. Rehearse the third Commandement.*

**Exod. 20. 7.**

**A.** Thou shalt not take the name of the Lord thy God in vaine; for the Lord will not hold him guiltlesse that taketh his name in vaine.

*Q. What doth this Commandement direct vs vnto?*

**A.** The holy vse of all religion in heart, profession, and action.

*Q. What is meant by the name of God?*

**Psal. 20. 1.**

**Deut. 28.**

**58. & 32. 3.**

**A.** God himselfe, his titles and attributes, his word, his religion, his ordinances and his workes.

**Act. 9. 15.**

**Mic. 4. 5, Deut. 12. 5, Rom. 1. 19, 20, Mat. 5. 34, 35.**

*Q. When are wee said to take up his name.*

**A.** When in heart, pen, word, or deed, either in the seruice of God, or in our ordinary conuersing we meddle therewith.

*Q. And what is it to take it up in vaine.*

**A.** It



MM.

**A.** It is to vse it irreuerently, rashly and vnfruitfully, but much more to vse it to confirme a lye, to maintaine heresie, and to defend sinne.

**Q.** Tell me then what is here charged upon vs?

**A.** That we conceiue of God as King of glory, and speake of him, his word and religion with all reuerence: that we adorne our religion with a life answerable to our high calling, that we pay our vowes, and sweare by him alone in truth, in judgement and in righteousnesse, that we make his glory and the aduancement of his kingdome the end of all our actions?

Pla. 24. 7.  
Deu. 18. 5.  
Pla. 66. 16.  
Mat. 5. 18.  
Lev. 22. 32.  
33. Eccle. 8.  
3. 4. pla. 50.  
14 deu. 10.  
20. ler. 5. 7.  
Heb. 6. 16.  
1. Cor. 10.  
31.

**Q.** What is condemned?

**A.** All vnreuerent and vaine vse of Gods name and word, all cursing, and prophane swearing.

Pla. 139. 10

**Q.** When is swearing prophane?

**A.** When we sweare by that which is not God, or sweare in our common talke, and feare not an oath, or sweare outrageously, falsely and deceitfully.

Ierm. 5. 7.  
Math. 5. 34  
35. Eccle. 9  
2. lam 5. 12.  
Zac. 5. 2. 4.  
1 Sa. 25. 22  
Plal. 24. 4.

**Q.** May we be guilty herein any other way?

**A.** Yes, if we heare another sweare and utter it not, or reprocue him not,

Lev. 5. 1. &  
19. 17.



2.Ioh. 3.7. if we cause others to sweare by false  
Mat. 5. 37. gods: yea what in our ordinary talke  
Iam.5. 12. is aboute yea and nay, as vaine and idle  
protestations.

*Q. What else is condemned?*

1 Sa.2. 30. *A.* To dishonour our religion by e-  
2 Sa.12. 14 uill life, to abuse Gods word in charms  
mat.4 Deu jests, and defence of sin and heresie:  
18.10. Mic. To call on Gods name in coniuring,  
6.9. witchcraft and sorcery; to set it be-  
fore any wicked writing: to contemne  
his judgements, and to sleight his mer-  
cies.

*Q. Rehearse the fourth Commande-  
ment?*

Exod.20.8, *A.* Remember that thou keepe  
9,10,11. holy the Sabbath day &c.

*Q. What is the intent of this Comman-  
dement?*

*A.* To direct vs to set apart the seuenth  
partt of our time wholly to the wor-  
ship of God, as the former commande-  
ments taught vs our euery dayes duty.

*Q. To whom is it chiefly giuen?*

Verse 10. *A.* To the magistrates and masters  
of families.

*Q. What is inioyned therein?*

*A.* To remember the Sabbath be-  
Gen.2.2. fore it come, and to finish our workes  
on

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on the sixe dayes, so that neither our  
heads be troubled with cares, nor our  
hands tempted to labour, nor a necessity  
brought on vs by our negligence,  
which might haue beene prevented.

*Q. How is the day to be kept?*

*A.* By resting from our workes of  
labour, pleasure, or sin; yea, our car-  
tell must rest, that so all occasions of  
mans labor may be cut off for that day:  
and by keeping the rest that we might  
doe the workes of holinesse.

*Q. What are the workes of holinesse?*

*A.* The duties of Gods seruice pub-  
lique & priuē, & the workes of mercy.

*Q. When are they done in a Sabbath-  
like manner?*

*A.* If wee performe them with de-  
light, with obseruance that no duty  
be omitted, with intirenesse sanctify-  
ing the whole day, and with beleife  
that God will blesse that day and the  
duties thereof to our increase in grace.

*Q. What are required as means to  
sanctifie this day?*

*A.* A place of assemblies, and per-  
sons to doe the duties of the publike  
worship, and maintenance of both.

*Q. What are the open breaches of the  
Sabbath?*

C 2

A.



**Neh. 13. 16** *A.* Buying and selling, catrying of  
**20. Ier. 17.** burdens, taking of journeyes, vnlesse  
**22. Exo. 16** it be to the house of prayer; the find-  
**29. Neh. 13.** ing our pleasure in sports and pastime,  
**15. Exod.** idlenesse, and sinfull workes.  
**32. 6.**

*Q.* What are the secret breaches which  
are not regarded?

*A.* To omit the duties of the day,  
**Ezek. 46,** not to remember before it come, to  
**10. Lev. 13.** desire it were past, not calling it a de-  
**3. Amos 8.** light; to \* hide our eyes from seeing  
**5. Psa. 92. ti-** the authoritie and duties of this day,  
**tle with 13** to speake our owne words, not to flou-  
**14. Ezech.** rish according to the meanes God gi-  
**22. 26. Esa.** ueth vs, and hauing power not to re-  
**58. 13.** forme in others the abuses of the Sab-  
**Neh 13. 15** barh.  
**19. Ier. 17**  
**19. 25.**

*Q.* These foure Commandements teach  
our duty to God, what is taught in the sixe  
following?

*A.* Our duty to our neighbour,  
which is fulfilled in one word, to loue  
**Rom, 13, 9.** him as our selues.

*Q.* And who is our neighbour?

**Lue. 10. 29.** *A.* Euery man whether friend or  
**30. 37.** foe, stranger of our owne house.

*Q.* How is this loue shewed?

**Mat, 7, 12.** *A.* In preserving his dignity, per-  
son, chastity, goods and good name,

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as my owne, and as I would he should doe mine, not wronging him in any of them, no nor in the first risings of my thoughts & affections against him.

*Q. Rehearse the first Commandement?*

*A.* Honour thy father and thy mother, &c. Exo. 20, 12  
Deu. 5, 16.

*Q. Is any thing meant by father and mother more then our naturall parents?* Pro. 23, 22.

*A.* Yes, parents by law, parents that adopt children, parents of the Country, as Kings and all magistrates, parents of the Church, as ministers & all Church governours, parents of the family, as the Husband, the Master & Dame, parents in age and gifts, as our ancients, patrons, tutors, instructors and protectors, Exodus 18.  
18, 24. best.  
2, 7, 20.  
Esa 22, 21.  
2 Kings 2.  
12, 21 Kin. 9  
13, 1 Tim. 3  
5, 15. Job.  
29, 16. Gen.  
4, 10, 11. &c.  
45, 8.

*Q. What is meant by honour?* 2 Pet. 2, 10.

*A.* It implieth a dignity and excellency in our neighbour, and signifieth all that duty and respect, in heart, words and behaviour, whereby his dignity may be preserved.

*Q. By this we thinke the beames of fatherhood are light, though diuersely, vpon all?*

*A.* It is so: therefore we are charged to honour all men, according to 1 Pet. 2, 17



## Teacher's Fundamentals

the degree of dignity God hath bestowed on them.

**Q.** Why then is the Commandment given to children and parents chiefly?

**A.** Because the bonds of affections are herein most strong, just and sweet, and being the first and that which all passe through, is the best rule to guide the carriage of superiour and inferiour in all degrees.

**Q.** Tell me then what owe parents to their children?

**A.** To bring them up in the feare of God, and some honest trade of life, & to provide for their estates and marriages, and to give them due correction, and all this guided by love: and in speciall the mother ought to nurse her child if she be able.

**Q.** And what is the honour children owe to their parents?

**A.** Reverence in heart and behaviour, obedience in all things, but especially in the choise of their calling and marriage, feare to displease, a covering of their infirmities, and thankfull recompence, by releife if they be in need & by preserving their honour in life and death.

**Q.** Seeing

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*Q. Seeing all gouernours are called parents, and the gouerned are children, doe they owe in some measure the like duties each to other?*

*A. Yes: The gouernours owe the loue, prouision, protection and nurture of a father, and the gouerned owe the reuerence, obedience, feare, conueying of infirmities, and the thankfull recompence of a child.* Rom, 13, 3, 7.

*Q. Rehearse the sixth Commandement?*

*A. Thou shalt not kill.* Exo, 20, 13.

*Q. Is any thing condemned here besides the embroing of the hands in blood?* Numb, 35, 33.

*A. Yes, all hurt to our owne or any other mans person, and all cruelty to the Dumb creatures.*

*Q. Which way are we self-murderers besides by laying violent hands upon our selves?*

*A. By committing such crimes which deserue to bee punished by the magistrate, by euill wishes, by rash attempts without a calling, by worldly sorrow, enuy, and distempers of the mind, by neglecting our health in want of conuenient dyet, sleepe, labor and recreation, and by refusing the helpe or disobeying the directions of* Na, 16, 33. Mat, 23, 10. 1 Cor, 7, 10. Pro, 17, 22. & 15, 13. Esa, 38, 11.



## Twelve Fundamental.

Pro. 23, 1, the physician when need is: and last-  
 2, 3. 29-30, ly by intemperance in meate & drinke  
 34-32. as gluttony and drunkennesse.

*Q. All this is against our bodily life:  
 How doe we kill our soules?*

*A.* By hating wisdom, \* and brea-  
 Pro. 8, 39. king the commandements, and by de-  
 Pro 19. 16 spising our owne way. \*

*Q. Wherein may wee be murderers of  
 our neighbour?*

Mat. 15. 19 *A.* In our hart, gestures, words & deeds.

*Q. What is the murder of the heart?*

Mat. 5, 22. *A.* Vnaduised anger, hatred, \* hard-  
 5. 1. Ioh. 3. hartednesse, \* and enuy.

13. Gen 26 14. & 37. 11.

*Q. What is the murder in the gestures?*

Mat. 5, 22. *A.* The interjections of anger, as  
 Gen 4, 5. tush, aha, fye; the falling of the coun-  
 Mat 27. 39 tenance, nodding of the head, making  
 20, 15. plal, of mowes, sharpening of the eyes, win-  
 31. 15. 19. king with the eye, gnashing of the  
 Act. 7, 54. teeth, stamping with the feet, clapping  
 Eccl. 15. 5. of the hands, the putting forth of the  
 Esa. 58. 9. finger, casting dust into the ayre, cla-  
 2. Sa. 16. 13 mour, & all expressions of the inward  
 Ephe. 4. 31 hatred of the heart.

Tit. 3, 2. *Q. What words are murderous.*

Pro. 12. 18 *A.* All bitter, censorious, brawling,  
 Rom 14. 10 hasty, threatening, reuiling, and iesting  
 Gal. 5. 15, 20. Pro. 29, words.

20. mat. 5. *Q. And*  
 22. gal 4. 29, Ephe. 5. 4. 1, Pet. 3, 9.

## Truthes Fundamentall.

*Q. And who murders him in his deeds?* Luc. 10. 31.

*A.* He that releives him not in miserie 32. exo. 21.  
 if he be able, that keepeth harmfull 28, 29. psal.  
 cattell whereby he is hurt, he that plot- 37. 12. Lev.  
 teth against him by fraud, or vexeth 19, 33. Rom.  
 him by violence, & he that is conten- 13, 13. pro.  
 tious and soweth discord. 20. 3. & 6.  
16, 19. 5

*Q. Are there not some degrees of murder more directly against the bodies of our neighbours.*

*A.* Yes: all fightings, though but Exo. 21, 24  
 by making an assault, much more if it mar. 26. 27  
 be a wound or blemish given, whether 1. Kin. 2 2.  
 in scorne or fury: or any hurt to a wo- 24. exod. 21  
 man with child. 22.

*Q. Who more especially must beware of killing?*

*A.* The physician, the chirurgeon, Exod. 1. 17.  
 and the midwives.

*Q. How are we guilty of murdering the soule of our neighbour?*

*A.* By euill example, by omission of Mat. 5, 16  
 instruction & reproofe when wee may 19. Lev. 19  
 and ought, & by giuing offence to the 17. mar. 18.  
 weake. 6. Rom. 14.  
13. 1. Cor.

*Q. Who in speciall must take heed of soule-murder?* 8, 11, 13.

*A.* The ministers, who murder Esa 56, 10.  
 soules when they teach nor, or teach Tim. 4. 14  
 false.



## *Truthes Fundamentall.*

1. Tim, 4. false doctrine, or true doctrine in such  
 14. 1er, 23. manner that the godly are discoura-  
 13. Ezc, 19, ged, and the wicked strengthened: or  
 18. 1er, 13, when they are prophane in life.  
 11, 14.

*Q. Is it unlawfull to wrong a private man, and may we wrong societies?*

A. God forbid.

*Q. How are they wronged chiefly?*

2 Tim, 3, 4. A. By treasons against King & State.

*Q. How else?*

A. In peace, by setting vp or tole-  
 Deut, 7, 6. rating a false god, or false worship, by  
 Iddg, 17, 6. making vnwholesome lawes, and by  
 2 Kin, 18, 4. letting incurable and infectious mem-  
 1 Kin, 20, bers elcape; or any other way of se-  
 33, 42. cret or open practise that weakeneth  
 estates.

*Q. How in warre?*

A. By vniust warre, by not offering  
 2 Sa, 20, 18. first conditions of peace, by destroying  
 Deut, 20, fruite trees, and graine, by insulting  
 19, 20. cruelty in victory, and rashnesse in at-  
 tempts.

*Q. May any wrong bee offered to our neighbours dead;*

A. Yea: Inhumanity, in not bury-  
 Psa, 79, 2, 3 ing their corpses, or the like, are mur-  
 thers.

*Q. You said that cruelty towards the beast is condemned?*

A. Very

*Twelve Fundamentall.*

**A.** Very right; for saith *Solomon*, *Pro. 12. 10.*  
the righteous regardeth the life of his  
beast: wherefore the ouer-labouring  
of cattell, the sports of Beare-baiting,  
Bul-baiting and Cock-pits are vnlaw-  
full.

**Q.** *Reke wse the seauenth Commande-  
ment.*

**A.** Thou shalt not commit adultery? *Exo. 20. 14*

**Q.** *What is condemned vnder adultery?* *1 Cor. 6. 9.*

Not the vncleanenelle of marryed *18. Mat. 15.*  
persons alone, but also fornication, vn- *19. Col. 3. 5*  
cleane thoughts, inordinate affections, *1 Cor. 7. 2.*  
burning lusts, a wanton eye or vnechast *Mat. 5. 27.*  
lookes, chambering and wantonnelte *Gen 39. 7.*  
in our gestures, and filthy speaking. *Ro 13. 13.*  
*Esa. 3. 16.*

**Q.** *What else?* *Col. 3. 8. E-*

The painting of the face, the attire *phc. 5. 4.*  
or dresse that is whorish, as the gar- *2 Kin. 9. 30.*  
ments of another sexe, naked breasts, *22. Deu. 22*  
the vncouered haire in women, all art *9. Hol. 3. 2.*  
in the haire to moue others, the intrice- *1 Cor. 11.*  
ments of perfumes, strange apparrell, *1 Tim. 2. 9.*  
the fashions of infamous persons, and *1 Pet. 3. 3.*  
all dresse that is against shamefastnesse *Esa. 3. 16.*  
and modesty, with all the instruments *18. 24. Zep*  
that belong to this vanity of apparrell. *1. 8. Esa. 3.*  
*22. 23.*  
*Prou. 7. 16.*

**Q.** *What else is condemned?*

**A.** The occasions of vncleanenelle



## Truthes Fundamental.

**Mat 9. 12** as idlenes, pride and fulnesse of bread,  
**16, 49. pro,** prating and gadding from house to  
**7, 11. 1 Tim** house, lasciuious dancings, bookes,  
**5, 13. Zeph** songs, pictures, and stage playes, the  
**1, 9. mar, 6,** companying with fornicators, the re-  
**22. 1 The. 5** sorting to lewd houses, the maintai-  
**23. 1 Cor, 5** ning of stewes, the making light of o-  
**9, 1. 1 Cor.** thers fornication, and the not marrying  
**7, 2, 8.** when we haue not the gift of conti-  
 nency.

*Q. Are there not some monstrous transgressions condemned here?*

**Gen, 38, 9.** *A.* Yes, buggery, Sodomity, incest, po-  
**Mal, 2, 11.** lygamy, selfe pollution, the vnnaturall  
 filthines of women with women, the  
**Mat, 19. 2.** transgression of *Onan*, the marrying of  
 the daughter of a strange god, the put-  
 ting away ones wife & not for fornica-  
 tion, & the marrying of the betrothed,  
 or vniustly diuorced.

*Q. To auoide these euills more to keepe chastity in body and spirit, and to possesse our vessells in holinesse and honour. Re- bearse the eight Commandement?*

*A* Thou shalt not steale.

*Q. What is here charged vpon vs?*

*A.* That we study not our owne so  
**1 cor 10. 2.** much as euery man anothers wealch.

*Q. What is stealing?*

*A.* The

**A.** The vniust taking away or keeping backe of persons or things pertaining to God or man.

**Q.** *How doe men steale from God?*

**A.** By deuouring that which is holy, that is, which is consecrated to the maintenance of Gods worship, and of schooles and vniuersities, and to the releife of the poore; by setting to sale the gifts of Gods spirit, and faculties to dispense those gifts, and by making gaine of things hindering piety & furthering superstition.

Pro. 20. 25  
Mal. 3. 8. 9  
10.  
Act. 8, 18  
19. & 19  
24. 25.

**Q.** *How do men steale from themselves?*

**A.** By living without a calling, by idlenes in their calling, by prodigality in dyet, apparrell or otherwise, by vnchristines, not sauing that wee haue, that nothing be lost, and by rash suretiship and by niggardinesse.

2 The. 3, 12  
Eph, 4, 28.  
Prov, 18, 9.  
19, 15 & 21  
25. 27, 21.  
Ioh 6, 12.  
Pro. 11. 15.

**Q.** *How steale we from our neighbors by withholding more then is meete?*

**A.** When we imploy not our owne goods, when wee withhold corne or wages, or debt, or releife from the poore, or things left in trust, or things found if we know the owner, or things vniustly gotten without making restitution, with the better if we be able.

Eccle 5, 19.  
Iam, 5, 2, 9  
Pro. 11, 24  
26. Iam, 5, 6  
Psa. 27. 21.  
Prov 3, 27.  
28. Mat, 21.  
41. Lev. 6, 3  
Lec. 19. 8.

**Q.** *How*



*Q. How steale we by taking away?*

*A.* By force as robbery and piracy,  
 Pro, 18, 28. or fraud in bargaining or out of bar-  
 Pro, 20, 2. gaining; as is vsury, oppression, false  
 Deut, 15, 9, 10, & 18 weights, the practise of vnlawfull  
 9, 10, 11. arts, gaming, the falsifying of the will  
 Pro. 22. 6. of the dead, with all deceit, or partake-  
 Gal. 3. 19. ing with or concealing of these thefts.  
 1 The. 4. 6. Pro. 29. 24,  
 34.

*Q. By these finnes we may easily know  
 the contrary duties enioyned. Rehearse  
 the ninth Commandement?*

*A.* Thou shalt not beare false witnes  
 against thy neighbour.

*Q. What wayes may this be done?*

*A.* In iudgement and out of iudge-  
 ment.

*Q. Out of iudgement how?*

*A.* By tales, by backbiting, whis-  
 Leu. 19. 16. pering, lying, and slandering, by flat-  
 Pro. 16. 28. tery and vaine glory, by censuring and  
 Ier. 20. 10. euill suspicious, and by justifying the  
 Rom. 7. 29. wicked.  
 30. Ephes. 4. 25. Prov. 27. 24. and 15. 15. 24. 24.

*Q. In iudgement how.*

*A.* When the witnesse is wholly  
 1 Kin. 21. false, or in part, or if true, yet it is of  
 13. Mat. 26. enuy, and when the Iudge wrests the  
 61 Iohn. 2. law, or furthers euill causes, or taketh  
 29. 1 Sa. 22. Bribes though for the innocent.  
 9. Zep. 3. 4. Exod. 23. 1. Psa. 15. 5.

*Q. Who*

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*Q. Who else beareth false witness?*

A. He that condemne a man without witness, he that is feareful to beare witness to the truth, he that concealeth the truth, and he that betrayeth his cause by collusion.

Deu. 19. 15.

Reu. 21. 8.

Leu. 5. 1.

*Q. Rehearse the tenth Commandement*

A. Thou shalt not couet &c.

*Q. What is meant by coueting?*

A. The first inclinations & risings of the thoughts and affections inordinately, which tickle the heart with some ioy and delight, and entise it, called euill concupiscence.

Rom. 7. 5.

Iam. 1. 14.

Col. 3. 5.

*Q. Why is there added, thy neighbors wife, his servant, his maid, his ox or asse, or any thing that is his?*

A. To shew, that the first motions of the soule in lusting against our neighbors dignity, life, wife, possessions, and good name are euill, though I neuer giue full consent to them.

*Q. What is here required?*

A. The purity of the heart; and the holy concupiscence and the lusting of the spirit.

Ier. 4. 14.

Gal. 5. 17.

*Q. You haue vnsfolded the precepts of the Law: Giue me now the precepts of the Gospel*

A. First



Act. 17. 30.  
31. Mat. 9.  
13.

Luc 17. 3.

*A.* First it chargeth all men euery where to repent, for Christ came to call sinners, but to repentance, & therefore assureth vs that except we repent, wee shall all perish.

*N*

Psal 4. 4.

Lam. 2. 40.

1 Ioh. 1. 9.

Psal 38. 18.

1 Cor. 11.

31. psal 51

17. Zac. 12.

10. 11. pro.

38. 13. hoc.

14. 2. In

this worke

the Lord

requyret

a spirit with-

out guile.

Rom. 10. 9.

Ioh. 8. 24.

*Q.* How is this worke to be done?

*A.* Wee must commune with our owne hearts in secret, & try our wayes by the law to find out our sinnes, and then we must confesse them to God, and judge our selues for them, till the Lord giue vs a broken and a contrite spirit, so that we can mourne for our sins as much as for the losse of an only sonne: and then we must forsake them for time to come.

*Q.* What is the second precept?

*A.* That we beleue the glad tidings of our saluation by Iesus Christ, and the forgiuenes of our sinnes through his most precious death.

*N*

2 Cor. 13.

5.

Jude 20. 21

Rom. 10. 14

*Q.* What is here to be done?

*A.* To examine our selues whether we be in the faith or no, & to build vp our selues in our most holy faith daily.

*Q.* How may this faith and repentance be wrought in vs?

*A.* By the word preached?

1 Cor. 1. 21

*Q.* How may they be increased?

*A.* By

*Truthes Fundamentall.*

*A.* By the conscionable vse of the Luc. 8. 15.  
meanes of his worship which he hath 1 Cor. 11. 25  
prescribed to vs, as the hearing of the Col. 2. 12.  
word with an honest and good heart, Iude 20.  
the receiuing of the Sacraments and 1 Cor. 14.  
prayer in the holy Ghost: \* which is a 24. 26.  
third precept of the Gospell.

*Q.* How may wee know our encrease of  
faith and repentance?

*A.* By our holy thirst after, and loue Esa. 55. 1. 2.  
vnto these ordinances of Christ. 1 Pet. 2. 2.  
Iob. 23. 12.  
& 27. 10.

*Q.* Through whom must our prayers  
be offered vp to God? 1 The 2. 13

*A.* In the name of Christ onely. Col 3. 17.

*Q.* What is the rule of prayer?

*A.* That prayer which our Sauour Mat 6. 9.  
taught vs to say and to pray after this Luc. 11. 2.  
manner.

*Q.* Rehearse it?

*A.* Our father which art in heauen

*Q.* When must we pray?

*A.* Continually watching in the Col. 4. 2.  
same with thanksgiuing. Luc. 18. 12.

*Q.* Where?

*A.* Euery where so that wee lift vp  
pure hand without wrath & doubting 1 Tim. 2. 8.

*Q.* What is a fourth precept of the  
Gospell?

*A.* That we loue the Brotherhood, 1 Pet. 3. 17  
Ephes. 3. 60  
euen



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euē those who are partakers with vs  
of the same promise of the Gospell.

*Q. How must this loue be manifested?*

*A.* By choosing their fellowship as  
the onely excellent ones, by employ-  
ing our gifts for their good, by being  
of like affection, by being of one heart  
and one mind, striuing together for  
the faith of the Gospell, by being har-  
berous, and bearing one anothers bur-  
thens.

*Q. What must be auoided that we may  
keepe and expresse this loue?*

*A.* All schisme and diuisions, judg-  
ing one another about things indiffe-  
rent, vaine glory, respect of persons,  
dissimulation, vntrustinesse, inconstan-  
cy, and suites in law.

*Q. What is a Saint?*

*A.* That we walke wisely towards  
them that are without, in harmelesnes,  
discretiō, meekenes and lowlines, pa-  
tience vnder wrongs, fruitfulness in the  
workes of mercy, zeale & vndaunted-  
nes in a good cause, and subjection to  
authority.

Col. 4. 5. Phil. 2. 15. Psal. 112. Mat. 11. 29. Phil. 4. mat. 5. 16. prov. 24. 25. & 28. 4. gal. 4. 18. 1. 1. Pet. 2. 13. 15. Dan. 6. 5.

*Q. What is the sixth precept?*

*A.* That the first day of the weeke  
is the Lords day.

*Q.*

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*Q. What is a seventh?*

*A.* That we quench not, nor griue,  
nor resist, much lesse that we despight\* <sup>1 The. 5. 19</sup>  
nor the Spirit of grace and the worke <sup>Ephe. 4. 30.</sup>  
thereof in our owne harts or the liues <sup>Act. 7. 51.</sup>  
of others, which is the sinne against <sup>Heb. 10. 26.</sup>  
the Holy Ghost. <sup>29. \* 5.</sup>

*Q. What is the eight you may giue;*

*A.* That being watchfull against  
temptations to sinne, we put on the  
whole armor of God euery day: buil- <sup>1 Cor. 16.</sup>  
ding all our desires vpon the foundati- <sup>13. Ephe. 6.</sup>  
on of selfe-deniall \* and ready to suffer <sup>10. 5. Luc.</sup>  
for his sake. <sup>14. 26.</sup>

*Q. What is the ninth?*

*A.* That we prepare for death. <sup>Psal. 39. 4.</sup>  
<sup>& 90. 13.</sup>

*Q. How?*

*A.* By learning that skill to dy dai- <sup>1 Cor. 15. 31</sup>  
ly; and by liuing as pilgrimes and <sup>Heb. 11. 13.</sup>  
strangers here, vsing the world as if we <sup>1 Cor. 7. 31.</sup>  
vsed it not.

*Q. What is the tenth?*

*A.* The liuely hope of heauen and  
daily waiting for the comming of  
Christ to iudgment. <sup>1 Pet. 1. 3.</sup>  
<sup>1 The. 1. 10</sup>  
<sup>2 Pet. 3. 12.</sup>

*Q. What direction is giuen to dis-  
charge this sincerely?*

*A.* That we come euery day to the  
light of Gods word, to see whether <sup>Ioh. 3. 21.</sup>  
our



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our deeds be wrought in God or noe.

*Q. What comfort haue we in this worke?*

*A.* We haue the loue of God as 2  
a. Cor. 6. 18. father, Christ with all his benefits is  
Rom. 8. 32. ours, we are the temples of the Holy  
1 Cor. 6. 19 Ghost, who often comforteth vs with  
1. Pet. 1. 8. joyes vnspeakeable and full of glory,  
psa. 65. 4. we haue freedome to Gods House, au-  
Esa. 25. 8. dience of our prayers, the guard of An-  
Mat. 11. 24 gells, the communion with all Saints,  
Heb. 1. 19. the sanctification of our afflicti-  
Psa. 34. ons, preservation from finall and  
Ephes. 3. 19. totall Apostacie, the inhe-  
Rom. 8. 28. ritage of the earth  
Ioh. 10. 28. while we liue,  
29. & 6. 39. and heauen  
Rom. 4. 13. when we  
1 Tim. 4. 8. die.

9.  
Psa. 73. 24.

*Praroga-  
tiues of the  
Saints.*

**FINIS.**

*Soli Deo trin. vni Gloria.*